THE

Communicants

GUIDE,

Directing the Younger Sort

How they may receive the

SACRAMENT

OF THE

LORD'S SUPPER

To their Advantage and Comfort.

1 Cor. XI. xxix.

He that eateth and drinketh unworthily, eateth and drinketh damnation to himself.

The Second Edition.

LONDON,
Printed for *Richard Royston*, Bookseller to His most Sacred Majesty, 1682.

To all thoſe that do deſire to receive the Sacrament of the *Lord's Supper* worthily, and to their ſouls comfort.

ESPECIALLY

To the younger ſort, which have never yet received, and to the elder, and ignorant ſort, which have hitherunto received unworthily.

THE

AUTHOR

DEDICATETH

Theſe His Sacramental Inſtructions following.

A SHORT CATECHISM;

CONTAINING

The Grounds and Principles of the Christian Religion in General.

Queſt. OF *what Religion are you?* 1 *Pet.* 3. 15.

Anſw. Of the Chriſtian Religion, which teaches a Man to look for Salvation only by Jeſus Chriſt. *Act.* 11. 26. *Act.* 4. 12.

Q. *Where is this Religion taught?*

A. In the holy Scriptures, which are the written Word of God, and contain all things needful for our Salvation. *Joh.* 5. 39. 2 *Tim.* 3. 15, 16, 17.

Q. *What are thoſe things moſt neceſſary to Salvation?*

A. Two: One, what we are bound to know; the other, what we are bound to practiſe. *Joh.* 13. 17.

Q. *What are we bound to know?*

A. God, and our ſelves. *Joh.* 17. 3. 2 *Cor.* 13. 5

Q. *What muſt we know concerning God?*

A. Three things: 1. That there is a God. 2. What God is. 3. What he hath done. *Heb.* 11. 6. *Pſ.* 111. 2.

Q. *How do you aſſure your ſelf there is a God?*

Joh. 5. 39. *Rom.* 1. 20 *1 Joh.* 3. 20, 21. *A.* 1. Gods Word reveals it. 2. Gods Works confirm it. And 3. my own Conſcience doth aſſure me of it.

Q. *What is God?*

Exod. 33. 18, 19. 34. 5, 6. *1 Joh.* 5 7. *1 Cor.* 8. 6. *A.* God is a ſpirit moſt glorious in Nature: Three in Perſons; and One in Eſſence.

Q. *What hath God done?*

Gen. 1. 1. *Act.* 17. 24. *Heb.* 1. 3. *Pſ.* 119. 91. *A.* He made all things in the Beginning; and he hath ever ſince ſuſtained them, and diſpoſed of them.

Q. *What are we to know concerning our ſelves?*

A. Three things: 1. What we were. 2. What we are. 3. What we ſhall be.

Q. *What were we?*

Gen. 1. 27. *Eph.* 4. 24. *A.* We were all in our firſt Creation perfect and happy.

Q. *What are we?*

Pſal. 51. 5. *Eph.* 2. 3, 4, 5. *1 Cor.* 1. 2. *A.* We are by Nature ſinful and miſerable: But by Grace in Jeſus Chriſt are made righteous and happy.

Q. *What ſhall we be?*

Mat. 25. 46. *Dan* 12. 2. *Joh.* 5. 29. *A.* The good ſhall be everlaſtingly Bleſſed in Heaven. And the wicked ſhall be everlaſtingly tormented in Hell.

Mat. 5. 16. Q. *What is required concerning our Practice?*

1 Pet 2. 12. *Tit.* 2. 5. *2 Pet.* 1. 5, 6, 7, 8, 9, 10 *1 Pet.* 3. 1. *A.* A care ſo to lead our Lives, as that thereby God and our Chriſtian Profeſſion may have Praiſe, we Comfort, and others Profit.

Q. *How may we ſo lead our Lives?*

Pſ. 119. 9, *Gal.* 6. 16. *A.* By ordering them according to the pre-

preſcript Rule of God's Word, ſet down partly in the Law, and partly in the Goſpel.

Q. *What doth the Law require?*

A. Piety towards God, Charity towards our Neighbour, Sobriety towards our ſelves, and Mercy towards all other living Creatures. *Matt.* 26. 36, 37, 39. 1 *Pet.* 5 8. *Tit.* 2. 11, 12. *Prov.* 12, 10

Q. *What doth the Goſpel require?*

A. True Faith and unfeigned Repentance, as our only Remedy for the Breach of the Law. *Mar.* 1. 15.

Q. *How are theſe Graces to be begun, continued, and perfected in us?* *Mar.* 9. 24. *Luk.* 11. 13.

A. By faithful and fervent Prayer: by a due Hearing and Reading of the Word: and by worthy receiving of the Sacraments. *Jam.* 5. 16. *Rom.* 10. 17 *Act.* 20. 32. *Rom* 4. 11.

Q. *How many Sacraments hath Chriſt Ordained in his Church?* *Act.* 2. 38, 41.

A. Two only: Baptiſm, and the Lord's Supper. *Mat.* 28. 19 1 *Cor.* 11. 23.

Q. *What is the uſe of Baptiſm?*

A. By Water waſhing the Body, to aſſure us that the Bloud of Chriſt being applied to the Soul of the Believer, cleanſeth him from all his ſins. 1 *Pet.* 3. 21. 1 *Cor.* 6. 2. 1 *Joh.* 1. 7.

Q. *What is the uſe of the Lords Supper?*

A. To be a Sign, a Seal and a Pledge to us, that Chriſt Jeſus is given for us, and to us, for the nouriſhing and preſerving of us to Eternal Life: If ye know theſe things happy are ye if ye do them. 1 *Cor.* 11. 24. *Mat.* 26. 28. *Joh* 6. 50, 51. 54. *Joh.* 13 17.

THE
Communicants Guide.

Queſt. *WHat is required of thoſe that come to the Lords Supper?*

Anſw. Three things: The firſt, before they come; The ſecond, whilſt they are receiving; The third, after they have received.

‖ 2 Chr. 30. 18, 19.

Q. *What is required before they come?*

1 Sam. 16. 5. Pſal. 26. 6. 2 Chr. 35. 6

A. 1. A ſerious and ſolemn Preparation. ‖

Q. *Wherein doth it conſiſt?*

A. In two things. Firſt, a ſolemn ſetting a-part ſome convenient time for meditation on that Duty; and ſecondly, therein preparing himſelf for it.

Q. *What is the fitteſt time to be ſet apart for this buſineſs?*

Joh. 19. 14. 31. Zech. 12. 12. Mat. 6. 6. Gen. 24. 63. 1 Cor. 7. 5. Neh. 6. 3, 4.

A. The whole time from the warning given of a Communion to the receiving, ſhould be taken up with ſome thoughts concerning it; but more eſpecially the day foregoing, by retiring from company, and by withdrawing our minds for that time from all other buſineſſes.

Q. *Whereby may a man be rightly prepared?*

2 Cor. 13. 28. 1 Tim. 4. 5.

A. By two things: The firſt is Examination, and the ſecond is Prayer.

Q. *Concerning what muſt a man examine himſelf?*

A. Whether he have theſe five things required in a Worthy receiver; 1. Knowledg. 2. Faith.

2. Faith. 3. Repentance. 4. Charity. 5. An hungring and thirſting deſire after Chriſt, and the benefits of his Death and Paſſion.

Q. *What knowledge ought there to be in a Worthy receiver?*

A. There ought to be in him (beſides a competent knowledge of the Grounds and Principles of the Chriſtian Religion in General) a more particular knowledge both of himſelf, and of the true Nature and uſe of the Sacrament which he is to receive. *Heb.* 8. 10, 11. *Heb.* 5. 12.

Q. *What muſt a Communicant know concerning himſelf?*

A. He muſt know how miſerable he is by Nature: and how much more miſerable he hath made himſelf by his actual tranſgreſſions. *Pſal.* 51. 5, *Rom.* 5. 12. *Eph.* 11. 3. *Rom.* 6. 23. *Gal.* 3. 10.

Q. *What muſt he know concerning the true Nature and uſe of the Sacrament?*

A. He muſt know: Firſt, who ordained it; Secondly, for what ends it was ordained; and thirdly, what are the parts whereof it conſiſteth.

Q. *Who ordained this Sacrament?*

A. The Lord Jeſus Chriſt, and that in the Night when he was betrayed, and therefore it is called the Lords Supper. *Mat.* 26. 26, 27, 28. *1 Cor.* 11 23 *1 Cor.* 11. 20.

Q. *For what ends was it ordained?*

A. It was ordained, firſt, to keep in us a thankful remembrance of the Death and Paſſion of our bleſſed Lord and Saviour Jeſus Chriſt: Secondly, to aſſure us of our particular care and intereſt in the benefits thereof; And thirdly, to be a bond and *1 Cor.* 11. 24, 26. *Joh.* 6. 54 56, 57.

1 Cor. 10. 16, 17. xii. 13. pledge both of our union with Christ, and of our communion one with another.

Q. *What are the Parts whereof this Sacrament consists?*

A. They are three: First, the outward signs signifying: Secondly, the Divine Word sanctifying: and thirdly, the inward and spiritual Graces signified.

Q. *What are the outward signs signified?*

Mat. 26. 26, 27. 1 Cor. 11. 23, 24, 25. *A.* Bread and Wine, with the several Actions pertaining to them, as breaking, giving, taking, eating and drinking.

Q. *What is the Divine Word sanctifying?*

Mat. 26. 26, 27. 1 Cor. 11. 24, 25. *A.* The Words of Christ's Institution pronounced with Prayers and Blessings by a lawful Minister.

Q. *What are the inward and spiritual graces signified?*

1 Cor. 10 16 Mark 14. 22, 23, 24. Luk. 22. 19, 20. Joh. 6. 54. *A.* The Body of Christ crucified and his blood shed for the remission of sins, exhibited by God to the faith of the worthy receiver, for the nourishing his Soul unto life everlasting.

Q. *What faith is required in a Worthy receiver?*

Isa. 53. 6, 8, 10. Mat. 26. 28. Rom. 2. 19. Gal. 2. 20. 2 Cor. 5. 7. Job 19. 25. Luk. 1. 47. *A.* There is required not only a bare knowledge and perswasion, that the Body of Christ was crucified and his Blood shed for the remission of sins, (for even this the very Devils in Hell believe and yet tremble) But a particular application of the same, and of all the benefits thereof, unto a Man's own Soul, whereby he believeth that Christ's body was crucified, and his blood shed for the remis-

remiſſion of his ſins in particular.

Q. *What Repentance is required in a Worthy Receiver?* 2 Cor. 7. 9, 10.

A. There is required in him, a hearty and unfeigned ſorrow for all his ſins paſt: And a full purpoſe (with God's grace and aſſiſtance) never more to offend in the like kind, but to amend his Life and to become a new Creature. Luk. 15. 21. Pſ. 51. 3, 4. Zech. 12. 10. Hoſ. 14. 8. Iſa. 30. 22. Act. 26. 20. 2 Cor. 5. 17.

Q. *What Charity is required in a worthy receiver?*

A. There is required a care to be in Love and Charity with all Men: To be reconciled to thoſe whom he hath injured and wronged: And being ready from his Heart to forgive thoſe who have injured and wronged him. 1 Cor. 12. 13. Eph. 4. 16. Mat. 5. 23, 24. Col. 3. 13. Luk. 17. 4.

Q. *What Hungring and thirſting deſire after Chriſt and the benefits of his Death and Paſſion is required in a worthy receiver.*

A. A ſenſe of his want of Chriſt and his Righteouſneſs, and of God's wrath due to ſin, which will make him to hunger and thirſt after the benefits of Chriſt's Death and Paſſion (the only means of pacifying God's wrath) as earneſtly as a Man ready to dye for hunger or thirſt doth after Meat and Drink. Pſal. 63. 1. 107. 9. 42. 1. Luk. 1. 53. Iſai. 44. 3. 55. 1. Rev. 21. 6. 22. 17.

Q. *Beſides this Examination what elſe is required of him that prepares himſelf aright for this Sacrament.*

A. Prayer; whereby he bleſſes God for his Grace in any meaſure, and prays for the continuance and increaſe of it; and for want Pſ. 10. 17.

of

of it in that measure which God's Word requires, He is humble and contrite, desiring Pardon for Christ's sake, and begs that his gracious Spirit may help his infirmities in those Graces he hath, and may work in him those which he wants.

Isay 57.15. 66. 2. *Rom.*8.26.

Q. *What is the Danger, if a Man comes not thus prepared?*

A. 1. He stands guilty before God of the Body and Bloud of Christ. 2. Instead of receiving the means of Salvation, he eats and drinks his own Damnation. 3. He shall be severely punished in this Life by sickness and weakness, and some fearful death.

1 *Cor.*11.27 1 *Cor.*11.29 1 *Cor.*11.30 2 *Chr.* 30. 18, 20.

Q. *What is required of a Man whilst he is receiving.*

A. 2. There is required a Reverent gesture of Body; and a Religious disposition of mind.

Isai 45.23 *Psal.* 95.6. *Psal.*103. 1, 2. *Luk.*1. 46, 47.

Q. *What Gesture of Body is fittest in the time of receiving?*

A. There is no certain gesture prescribed in God's Word, and therefore that is fittest, which is most decent and orderly and most agreeing to the Discipline of the Church under which we live, if it be not contrary to Piety or Charity: And if it be left to our own choice, then that gesture is to be judged best, which may best set forth the greatness of the Giver, the Worth of the Gift, and the humility and thankfulness of the receiver.

1 *Cor.*14.40 *Mat.*18.17 1 *Cor.* 8. 12,13. 10. 32. *Psal.* 95. 2, 3. *Rev.*7. 11, 12. 1 *Chr.* 29. 10,11,13.

Q. *What disposition of mind is required at that time?*

A. First,

A. Firſt, that his mind be taken off from all worldly and ſinful thoughts. And ſecondly, that it be wholly taken up with Heavenly Meditations and hearty Prayers and thankſgivings unto God. *Exod.* 3.5. *Col.* 3.2. *Pſal.* 103. 33,34. 1 *Cor.* 10. 31.

Q. *On what ſhould he eſpecially meditate at that time?* *Col.* 3.17.

A. On the Death and Paſſion of Chriſt Jeſus his Saviour, on the Benefits which accrue to him thereby; and of the Duties which he owes to GOD and Man for the ſame.

Q. *How may he beſt meditate on the Death and Paſſion of Chriſt?*

A. By obſerving carefully what is done by the Miniſter that officiates, and by himſelf that receives.

Q. *What doth the Miniſter do?*

A. He doth conſecrate the Bread and Wine, whereby of common and ordinary Bread and Wine, it is made the Sacrament of the Body and Blood of Chriſt. He doth alſo break the Bread, and pour out the Wine, and having ſo done doth deliver it to each Communicant.

Q. *What is he to meditate on at the time of Conſecration?*

A. That God the Father out of his meer Love to Mankind did ſet apart, ſeal, and appoint his only begotten Son to be the Allſufficient means, and only Mediator to redeem us from ſin, and to reconcile us to his Grace, and to bring us to glory. *Joh.* 3.16. 1 *Joh.* 4.9. *Joh.* 6.27 *Mat.* 1.21. 1 *Tim.* 2.5. *Eph.* 2.14 1.6. *Heb.* 9.15

Q. *VVhat*

Q. *What is he to meditate on, at the breaking the Bread and pouring out the Wine?*

A. That the Body of Chriſt was as truly crucified, and his Blood ſhed for the Remiſſion of his Sins, under the ſenſe of God's wrath due unto them: As he doth now ſee the Bread in the Sacrament to be broken, and the Wine to be poured out.

Gal. 3. 1. Exod. 24. 8. Joh. 1. 29. Iſai. 53. 5.

Q. *What is he to meditate on, at the delivery of the Bread and Wine to him?*

A. That as the Miniſter doth now offer and deliver into his hands the Bread and Wine, and bids him, Take it, eat it, and drink it: So doth Chriſt himſelf come unto him, and offer and give unto his Faith, his very Body and Blood, with all the benefits of his Death and Paſſion.

Q. *What muſt he meditate on, upon ſenſe of what he himſelf doth at that time?*

A. Thus: As I have now taken, and do eat this Bread and drink this Wine for the nouriſhment of my Body, and Life Temporal; So I do believe, That the Body and Blood of Jeſus Chriſt, being apprehended by Faith, and thereby applyed unto my Soul, ſhall nouriſh it up unto Life everlaſting.

Q. *What are the Duties, which a worthy receiver muſt perform to God and man?*

Pſal. 116. 13, 14. xiii. 5. Mat. 26. 30. 1 Cor. 10. 13 xii. 13. Eph. 4. 3, 15, 16.

A. To God he is to lift up his heart by thankſgiving, for the great Work of our Redemption by the Death of Chriſt: And unto man he is to extend his Love, by cleaving to his fellow-communicants in one ſpirit, as unto members of the ſame Body; And by ſhowing

ſhowing mercy to the poor members of Chriſt's Body, by contributing to their neceſſities according to his ability. 2 Cor. 8. 9, 10, &c. ix. 7. Gal. 6. 10. 1 Cor. 16, 2.

Q. *What is required of a Man after he hath received?*

A. 3. Examination and Reſolution.

Q. *Wherein conſiſts the Examination?*

A. In trying whether he hath gotten any good by the Sacrament or not.

Q. *What if he find little or no good by his receiving?*

A. He is then, Firſt to ſuſpect himſelf, that ſome miſcarriage hath been in him, either in his preparation to, or in his performance of the duty; And having found out what was the fault in either, that hindred the efficacy of the Sacrament unto him, he muſt judge himſelf, and be ſeriouſly humbled for it. And ſecondly, he muſt endeavour by fervency in Prayer and Humiliation for the future to quicken and awaken the efficacy of the Sacrament unto his Soul. 1 Cor. 11. 31. Ezech. 20. 43.

Q. *But what muſt he do, if he find any good by his receiving?*

A. He is firſt to bleſs God with all his heart, and to acknowledge with all thankfulneſs God's gracious dealing with him therein. And ſecondly, he is to be careful and watchful to keep up and maintain that holy and gracious frame of heart in himſelf, which he hath brought with him from the Sacrament. 1 Pet. 1. 3. 2 Chron. 30. 21, 22, 23.

Q. *Wherein conſiſteth his Reſolution?*

A. In that he be careful and reſolve to ſecond

Pſal. 116. 14. 18. Eccleſ. 5. 4. Col. 1. 10. Pſal. 119. 106.

ſecond God's grace, and to expreſs the power and efficacy of the Sacrament, in making good and keeping his vows and Covenants, which he made to and with God of new obedience and amendment of Life, when he came to receive.

Q. *Is there any danger, if we neglect to do ſo?*

Hoſ. 8. 13. 1 Cor. 11. 30. Iſai. 1. 11, 13. Gen. 4. 5. 1 Cor. 11. 17. Joh. 13. 26, 27. Luk. 11. 24, 25, 26.

A. Yes: For firſt, without this care and Chriſtian reſolution, we ſhall incur God's heavy diſpleaſure. Secondly, we fruſtrate and make void all that we have formerly done in and at the Sacrament. And thirdly, we ſhall hereby bring our ſelves into a far worſe condition than we were before we came to receive.

Q. *How may we come then by power to do this?*

Pſal. 39. 1. Job 31. 1. Eccleſ. 5. 1. Iſay 8. 20. Pſal. 119. 9. Gal. 6. 16. Pſal. 119. 5, 35, 88, 133.

A. By watching carefully over our ways; by examining them by the rule and ſquare of God's Word: and by hearty prayer unto God for his Grace to direct and aſſiſt us in all our ways.

CERTAIN

CERTAIN
Caſes of Conſcience,

About the Receiving of the Sacrament of the *Lords Supper* cleared, and reſolved.

I. Caſe.

Whether a man, who (after examination of himſelf) findeth in himſelf much weakneß, and many defects, in reſpect of thoſe things, which ſhould be in a worthy Receiver, may yet adventure to come to Receive?

Solution.

THE weakneſs and defects, which are in thoſe that come to Receive, are either ſuch as are felt, and thereupon are ſorrowed for, and ſtriven againſt: or they are ſuch, as are not felt, and ſo can neither be ſorrowed for, nor ſtriven againſt. Mark 9.24. 2 Cor.7.10.

If our weakneſs, and defects be of the former kind, we need not much to fear, or doubt of God's mercy, and favour towards us, if we do come to Receive with ſuch weakneſs and defects in us.

For firſt, we muſt know that the Sacrament, which we come to receive, is ordained by Chriſt, to be as well Phyſick for the recovery,

recovery, and strengthning of the sick, and weak in grace, as food to nourish the strong and healthy. Secondly, we must know, that Christ even calleth such unto him, and hath promised in his Word, not only his gracious acceptation of them, but a full supply of their defects and wants.

Mat. 21.14. Luk. 14.21. Mat. 11. 28. Esay 55.1,2. 2 Chro. 30. 18,19,20. Pro. 9.4,&c. Matt. 5. 6.

But if our weakness, and defects be of the latter kind, such as we neither feel, nor desire to understand, nor have any remorse for them, then ought we not in any case to come, but rather to forbear, until God shall be pleased to give us more Grace.

Joh. 6. 37. Mat. 22.12.

II. Case.

Whether we are bound to come fasting to the Communion?

Solution.

NO, it is not absolutely necessary, for neither was the Paschal Lamb so eaten; and (we know) Christ himself administred it to his Disciples after Supper: and besides that, some are (we know) so weak, and sickly, that they cannot stay so long fasting, without prejudice to their life, or health. And if it were necessary, yet in that case God will have mercy, rather than Sacrifice.

Rom. 14.17

1 Cor. 11.34 Mat. 9.13. Mat. 12.7. Hos. 6. 6.

But though there be no necessity of it, yet it hath been ever held decent, and convenient, where it may stand with the health of the Body, and there is no superstition placed in it, as there is by some ignorant Papists,

Vide Aug. Epist. 118.

pists, and some of our ignorant, and popishly affected Protestants at this day: who think that they eat the very Body, and drink the very Blood of Christ in a bodily manner. *Vid. Aqui. in Mat. 26.*

III. Case.

Whether must that man stay from the Sacrament, who having wronged and injured his Neighbour, hath sought forgiveness and Reconciliation at his hands, but cannot obtain it?

Solution.

NO, if so be, that he be sorry for his offence, and be willing to make amends for the wrong he hath done, and doth earnestly, and heartily desire pardon, and reconciliation at his hands whom he hath wronged; for then the fault is no more his that hath done the wrong, but his that being wronged will not forgive. *Mat. 5. 23, 24.* *Mat 18. 21, &c.*

IV. Case.

Whether a man be bound to forgive him that hath wronged him, if he seek not for Reconciliation at his hands; and if he do not forgive him, whether he must for this cause stay from the Sacrament?

Solution.

IN forgiving an offender, there be three things to be considered. First, the leting go of all wrath, malice, and desire of revenge. Secondly, the testification of forgiveness unto the party offending; And Thirdly, the re-acceptance, and re-admis-

sion of the offender into former society,
Mat. 6.14, 15. communion and friendship. As for the first:
1 Tim 2.8. a Man is bound to forgive in that respect,
whether the party offending ask forgiveness,
Esay 1. 11, 12, 13, 14, 15 or no: that is, he must bear no malice, nor
nourish in himself any thoughts of revenge
towards him; for if he do, he sinneth in
Luk. 17.4. coming to the Sacrament; But as for the
two latter, a man is not bound, either to
testifie unto the offending party his forgive-
ness of him, or to re-admit him into for-
mer communion, and fellowship with him,
until he be sorry for his offence, and be de-
sirous (in what he can) to right him whom
he hath wronged: neither is his not doing
of either of these any bar to keep him from
the Communion,

V. Case.

Whether he, whose heart is full of fears and doubtings, may adventure to come to the Sacrament?

Solution.

YES, he may; for fears in coming are no bar to comfort: nay, he that comes in fear, may yet go away with much comfort, especially where in coming his chief aim is to yield obedience to God's Commandment, which biddeth him come, rather than to his own fears, doubts and discouragements, which might dishearten him from coming: for obedience yielded to God, out of pure Conscience to his Commandment, against discouragements and fears,

Mark 5.33, 34

may

may be no whit inferiour unto, nor less acceptable unto God, than a preparation in a more exact and excellent degree. For it is here, as it was with the Children of *Israel*. *Exod.* 14. 15. God bad them go forward, and their own distrustful hearts bid them forbear, because of the Sea that was before them, into which they could not go, without evident peril of drowning. Yet God's Commandment prevailing more with them, than their own fears, forward they go, and instead of the danger which they feared, see what a blessed deliverance, beyond their expectation, is by God afforded them: even that very Sea, which they feared would have been their destruction, proved (through God's blessing) to be the way and means of their delivery.

VI. Case.

What is to be done by him, that in the very instant of Receiving, feels his heart so hard, that he cannot lift it up unto God?

Solution.

TO this, these Answers may be given. First, that hardness of heart is twofold, sensible, or insensible; Felt, or not felt.

Insensible hardness of heart, and which is in a man, and not felt and perceived, is a great and a dangerous judgment, but the sensible, and felt hardness which is in God's Children, and which they feel and bewail in themselves, is rather a blessing than a curse. Of this the Church complaineth, saying un-

Zech. 7. 11. Eph. 4. 19. Exod. 10. 27

to God, why hast thou hardned our hearts against thy fear? *Esay* 63.17. And this must not dishearten, nor discourage any Communicant, but rather comfort him: for when the heart feeleth its hardness, and complaineth of it, is grieved, and disliketh it, wishing that it were not so, this is a sure sign of a gracious estate, and that there is some measure of true softness in that Man's heart, though at this time undiscerned of him. For it is by softness that hardness of heart is felt, and if there were no grace there, such a corruption as this, would lie still undiscerned, it being the part of grace, and not of corruption, to discover such corruptions in us. Secondly, we must know, that every lumpish and heavy heart, betiding God's Children at some times, is not a hard heart: for even the best of God's Children at some times may be thus affected, witness *David*, *Psal.*42.6,7. *Heman*, *Psal.*88.14. *Jonah*, *Jon.* 3.4,7. the Church of God, *Esay* 49. 14. yea, Christ himself was not free from it, *Mat.* 27. 46. Thirdly, it must be remembred for our comfort, that the benefit of the Sacrament is not tied to the very instant of Receiving, but if before, and after, a man have been able, and can lift up his heart unto God, he may find comfort, though for the present he have not so lively a sense, and feeling thereof as he desireth.

VII. Case.

VII. Case.

Whether a man may with comfort of Conscience, partake the Sacrament with those Assemblies, wherein open sinners are tolerated to participate, so that he shall not partake with them in their sins, nor any way hinder his own benefit by so doing?

Solution.

HE may; and that for these Reasons: First, because when we come to receive, we are by the Apostle commanded to examine our selves, in 1 *Cor.* 11. 28. but no where to examine others: which (if he had thought necessary to worthy Receiving, or had thought it unlawful to communicate with others, that are unworthy) he questionless would have given a like strict command for that, as he had done for the other. Secondly, because the same Apostle, in 1 *Cor.* 11. 29. limits the crime and penalty of unworthy Receiving, to the Person himself that thus Receives, and not to others that Receive with him. Thirdly, because neither the Prophets of old, nor Christ himself, nor his Apostles in the New Testament, have left us any example, to forbear coming to the Sacrament, and partaking thereof, or any other part of God's publick Worship, and service, for the known sins of those, that were to partake with us therein: but have rather taught us by their example to do the contrary; and have shewed us by their practice, that in Assemblies, where the Word,

See *Ezech.* 18. 20.

and worship of God is kept pure for substance, there may be a comfortable participating of Sacraments, yea, though by connivence of Governours some inordinate walkers be admitted.

VIII. Case.

Whether the wickedness of the Minister, who administers the Sacrament, may impeach the sufficiency, and efficacy of the Sacrament to a believing Communicant?

Solution.

NO, it cannot: for the vertue, and efficacy of the Sacrament depends not on the goodness, or evilness of the Minister that administers it, but on God's blessing accompanying it; And this Divines both Ancient, and Modern have many ways illustrated.

1 *Cor.* 3. 6, 7.

As by Water that passeth through a channel of stone into a Garden, though the channel it self receive no benefit by it, because of his own indisposition, yet may the Garden be made fruitful by the Water that this channel conveigheth into it.

Secondly, by sowing of seed, wherein the Seed-man's hands may be foul and dirty, yet as long as the seed is good, the soil fertile, and it have the heat of the Sun, and the benefit of the rain descending on it, the seed may grow, and prosper notwithstanding. Many other such illustrations of this point might be added, but these are sufficient to shew, that the Sacrament received at an evil Mini-

Miniſters hands, may yet have its due effect, in the heart of the worthy Receiver: and therefore is not to be refuſed by us, when ſuch do adminiſter it unto us. For what man, that is in his right wits, if he be in danger of the Law, would refuſe his Princes pardon, though brought unto him by him, that were never ſo wicked a man? Or who would think that pardon, the leſs forcible and available, becauſe ſuch a Man brings it: let us not then refuſe God's Ordinance, for the evil lifes ſake of the Miniſter, that is to adminiſter it unto us; always remembring this, that if he be a ſinful and unworthy man, the ſin is his; but if I refuſe it at his hands, becauſe he is ſuch a one, the ſin is mine: and I ſhall not anſwer for his ſin, but for mine own neglect.

IX. Caſe.

How often is a man bound in Conſcience to receive the Sacrament of the Lords Supper?

Solution.

THere is no ſet time, nor times for this preſcribed in the Scriptures. Neither hath the practice of the Church in all Ages been one, and the ſame.

For we read that in the Primitive times of the Church, they uſed at firſt to receive it every day; afterwards every Lords Day; afterwards it came to once a Month; afterwards to thrice a Year; and at laſt came the Council of *Trent* and decreed, that at leaſt once a Year it ſhould be received.

See Dr *Denisons* Heavenly Banquet, *page* 165.

And therefore in this variety of practice, we must for our better guidance herein, observe the circumstances of necessity, conveniency and utility.

For the first, 'tis true, that we have daily need of the remembrance of Christs Death, and consequently of the Sacrament. As our Bodies have daily need of nourishment by our corporal food, so have our Souls by our spiritual. Yet must not this be the only guide, or ground of our Receiving, but we must also have respect to conveniency.

For seeing there is required a due, and diligent preparation for the Receiving of this Sacrament, the same must moderate our necessity, so that we should as well look to our fitness as to our need.

But yet in the third place, the due consideration of the inestimable benefit, and comfort we obtain by Receiving this Sacrament, must stir us up, so oft as with conveniency we may, to be partakers of this blessed banquet, so that (if it were possible) we might every day be fit to communicate: or at least so often as the Sacrament is administred.

Cor. 11. 25, 6. ice *Num.* 9. 13.

X. Case.

What quantity of Bread and Wine must be taken by him that Receiveth?

Solution.

SO much of each, as may give both nourishing, and cheering to the body. And therefore that custom taken up by the younger sort, of only kissing the Cup, or taking

taking but a drop, or two of Wine into their mouths, is not to be approved; for Christ's Ordinance is not to sip, *but to drink at the Communion.* Mat. 26. 27.

XI. Case.

Whether such Persons, as are at contention, and go to Law one with another, may with good conscience come to the Lords Table?

Solution.

Questionless they may, so that they go to Law lawfully: for it is a true Rule in Laws, both Divine and Humane, which the Apostle sets down in 1 *Tim.* 1. 8. that the Law is good, if a Man use it lawfully. Now to use the Law lawfully, there be these conditions required.

1. That it be done not for every little trifle, which will bear an action, but only for such things, as if they be not remedied, will breed a further inconvenience, and which nothing but Law can remedy.

2. That it be not done out of a covetous mind, to have from another more than in conscience he thinks is his due, but only desires to preserve his own right, which by Gods Law and Mans, belongs unto him.

3. That it be not done out of an ambitious mind, more to get the victory of his adversary, than to gain the truth.

4. That it be not done fraudulently, by any unlawful and unjust means, as by bribery, subornation of witnesses to support a bad cause, or the like.

5. That

5. That there have been used all lawful means before to compremise it by reference to Christian Neighbours and Friends, and by being willing to part with some of his right for peace and quietness sake, rather than to try extremity of Law.

6. And lastly, Above all, that it be not done uncharitably, out of desire to be revenged on his adversary more, than to have his wrong righted.

And since this last is the main obstacle of all (because where Charity is wanting, there can be no fitness to receive this Sacrament) therefore all that go to Law, should be well advised, and make a narrow search into their hearts (which are deceitful above all things, and in this more than in any other things, because of Self-love, and Self-interest) whether they can hate the wrong done without hatred to the Person doing it: for they that cannot do so, (let their pretences be otherways what they will) they are not fit Guests for the Lords Table.

CERTAIN

CERTAIN EXCUSES

Made, and pretended by Ignorant People for not Receiving the Sacrament of the *Lord's Supper* ſo often as they ſhould do, removed.

Many are the Excuſes, which are made, and pretended by Ignorant People for not Receiving the Sacrament of the Lord's Supper *ſo often as they ſhould do: but the chiefeſt of them, and thoſe that are moſt common in the mouths of the ignorant, are theſe that follow.*

I. Excuſe.

They have no leiſure.

HAve they leiſure to fill their Bodies every day, and want they leiſure to feed their Souls? Our Saviour (in *Joh.* 6. 27.) gives them better counſel. Labour not (ſaith he) for the Meat that periſheth, but for the Meat that endureth to Eternal Life.

II. Excuſe.

II. Excuſe.

They want Cloaths.

IT is not outward Apparel, but the inward Ornaments that make us gracious
1 Pet. 3. 3. 4. in the ſight of God. And therefore be our outward Apparel never ſo mean, if we have
Mat. 22. 12. on us the wedding garment of Faith, God will bid us welcome to his Table.

III. Excuſe.

They are not in Charity.

WHAT is this but to excuſe one ſin with another? Our neglect, or contempt of God's Ordinance, by our uncharitable affection to our brother, and that is ſo far from excuſing us in the ſight of God, that it doth much aggravate our ſin.

For why are they not in Charity? What is the cauſe of it? Is it not their own rankorous heart, their own malicious and revengeful will, and nothing elſe, that keeps them from it? And becauſe their neighbour hath wronged them, will they, rather than they will forgive their Neighbours wrong, more wrong God and their own Souls?

IV. Excuſe.

They are not prepared.

ART thou prepared to pray, and art thou not prepared to receive the Com-

Communion? The ſame things that make us unfit to receive the Communion, make us as unfit to pray: for except a man abandon the purpoſe of ſin, *Pſal.* 66. 18. and except he be in Charity, *Mat.* 6. 14. he is no more fit to pray, than to communicate, and therefore ſhould abſtain from the one, as well as from the other. See Biſhop *Andrew's* Sermon. Part 2. Page 36.

V. Excuſe.

Their Wives are ſick, or lie in, or their Huſbands are from home, or not well, and therefore they will ſtay till they be returned, or well again, and then they will come and receive together.

INdeed for matter of ſickneſs of the one, or other party, where there is a neceſſity of our attendance on them, there may be ſome excuſe, for I make no queſtion, but in this caſe God will have mercy, rather than Sacrifice. But where there is no ſuch neceſſity, I ſee not how we can be excuſed.

And as for the other, *viz.* the Husbands or Wives being from home, how that can excuſe any from communicating, when God calls them thereunto, I know not. For our Receiving of the Sacrament, muſt not depend upon others Receiving of it, albeit they be never ſo near, or dear unto us.

VI. Excuſe.

VI. Excuſe.

They uſe to Receive at Eaſter *every Year, and they hope that it is ſufficient.*

THis communicating once a Year at *Eaſter*, was hatched in Popery, when ignorance prevailed in the Church: and is by no means to be followed of us, to whom God hath afforded better means of knowledge. And indeed it were a ſhame, that Proteſtants in profeſſion, ſhould be Papiſts in opinion.

But what is it, that makes them to put off their Receiving to this time?

If it were their reſpect and reverence to the Sacrament, as fearing, if they ſhould receive it oftner, they ſhould not come ſo well prepared to it, as they hope to be then: that indeed were ſome (though but a poor) excuſe. But that is not it: it is rather, either becauſe they place more holineſs in that time above other, and ſo think the better the day, the better the work, which is meer Popiſh ſuperſtition, or rather, becauſe it is the cuſtom, and faſhion ſo to do, which is prophane irreligion.

Whereas good Chriſtians look rather to Chriſt's Command, and their own neceſſity, than to any thing elſe, and becauſe he commands it, they do it; and their own need, and neceſſity of it makes them to do it, not once in a Year, but as often as it may be done.

VII. Excuſe.

VII. Excuſe.

They would come, and Receive, but their Miniſters will not ſuffer them.

IF their Miniſters do hinder them without cauſe, they ſhall bear their condemnation: but if for want of Knowledge, Repentance, Charity, and the like, (which their profeſſion, or practice do witneſs) he do ſtay them from it, and be diligent and willing to teach, and warn them, and they continue ſtill in their obſtinacy and wickedneſs, their blood ſhall be upon their own heads.

VIII. Excuſe.

That they are conſcious to themſelves of ſome great and crying ſins, which they have committed, and of which they have not yet ſufficiently repented, and therefore they will ſtay till the next opportunity of receiving, hoping by that time to have more fully repented of them, and to be better prepared.

THis Excuſe indeed might be the more tolerable, if he that hath committed ſuch ſins were ſure of theſe two things. Firſt, that he ſhall have longer time to repent in; And ſecondly, that he ſhall have grace to repent, having had ſuch a time. But of neither of theſe can any Man for the preſent be aſſured of. 'Tis true, God hath promiſed indeed to have mercy upon a Sinner, at what time ſoever he ſhall truly repent,

pent, and turn unto him; but he hath no where promiſed to give him either time, or grace to repent when he will. And therefore if thou art wiſe, or deſireſt to be wiſe for the everlaſting good of thy Soul, diſpatch thy Repentance out of hand; and take the preſent opportunity that God offereth thee, as not knowing whether God will ever offer thee the like opportunity again: being alſo aſſured of this for thy comfort, that God in all our graces, and ſo in Repentance too, looketh not ſo much at the meaſure of them, as at their ſincerity.

PLAIN

PLAIN EXPRESSIONS OF Sacramental Truths TO *VULGAR CAPACITIES.*

By the Help of which, may be eaſily underſtood the moſt neceſſary things belonging to the Sacrament of the *Lord's Supper.*

Expreſſion I.
Of this,
That the Sacrament of the Lords Supper *doth truly and really exhibit to the worthy Receiver, the Body and Blood of Chriſt, with all the benefits of his Death and Paſſion.*

FOr it is here, as it is in a Leaſe. A Lord of a Mannor, makes Seals, and delivers a Leaſe of a Farm to a Tenant, containing two, or three hundred Acres of Land, butting, and bordering thus, and thus, upon condition that the Tenant ſhall pay him ſuch a Fine, and ſo much yearly Rent.

The Tenant receives the Leaſe, and having it in his hand, ſhews it to his friend, and tells him that he hath for two hundred pounds a Year three hundred Acres of Land.

The Parchment, Ink, and Wax of the Leaſe, have not the very Acres of Ground, nor Trees, nor other appurtenances thereunto belonging, being, and growing therein, and yet by vertue of that Parchment, Ink, and Wax made a Leaſe and ſealed, and delivered by the Landlord, the Tenant will poſſeſs them all.

I demand then how it cometh to paſs, that this piece of Parchment, and this Ink, and Wax thus made a Leaſe, and thus ſealed and delivered, hath power to convey really, and actually this ground, with its appurtenances to this Tenant?

To which the Anſwer is, that the power it hath to perform this, cometh not from the Parchment, Ink, and Wax, but from the legal power, and authority of the Law-giver, who did decree, and ordain, that a Deed conceived in ſuch, and ſuch form of words, and thus ſealed and delivered, ſhould be effectual, and powerful to give a Tenant real poſſeſſion of ſuch Lands, and all the appurtenances thereof.

And juſt ſo is it in the Sacrament, for by it Chriſt doth give us his very Body, and Blood, his Merits, and his Righteouſneſs; by it he paſſeth over unto us a Deed of all the joys of Heaven; he Seals unto us a pardon of all our ſins, and of all the Puniſh-

ments

ments belonging unto them, but upon this condition ſtill, that we do truly pay unto him his Rent; to wit, true Repentance for all our ſins, true Charity towards our Neighbours; true Faith in his Blood; and a new, and ſincere obedience to his Commandments.

So that when we receive this Sacrament after this manner, we may ſay. Here have I the Body, and Blood of Chriſt my Saviour, here have I Remiſſion of all my ſins; and the Kingdom of Heaven paſſed over unto me. And yet that bit of Bread, which I have eaten, hath not the Kingdom of Heaven lying in it, nor the Body of Chriſt moulded up in it, or converted into it; neither hath the Wine, which I have drunken, the Blood of Chriſt within it, or is converted into it.

Whence then have they this power? In their own nature they have it not; whence then can they convey all this to me?

I anſwer, The power which they have, comes from the Law-giver Jeſus Chriſt, who Decreed, Inſtituted, and Ordained that thoſe Elements of Bread and Wine received in his manner, and on his conditions, ſhould be powerful and effectual to convey unto me, and make me partaker of his bleſſed Body, and Bloud, and of all the benefits of his Death, and Paſſion.

Expreſſion II.
Of this,

That a wicked man, and an unworthy Receiver, may at the Sacrament Receive the outward Elements of Bread and Wine, without receiving any benefit by the Body and Blood of Chriſt.

FOR it is here as in the uſance of a conveyance. Now we know, that if a conveyance made to *Peter*, lying upon a Table be given to *Richard*, or to any other Perſon to whom it doth not belong; or which *Richard*, or any other Perſon fraudulently taketh away; it doth them no good at all, by reaſon the Covenant was not made with any of them, but with *Peter* only: So the unworthy Receiver, being not the party to whom the promiſe is made of receiving Chriſt, with the benefits of his Death, and Paſſion, receives only the bare outward Elements, and not the things ſignified thereby.

Expreſſion III.
Of this,

That the conſecrated Bread and Wine, are not to be taken as common Bread, and common Wine.

FOR it is with this, as it is with Wax ſtamped with the great Seal: for as that in ſubſtance differs not from other Wax, but yet in value is far more excellent, and may

may not be abuſed, or unreverently uſed, without contempt, or great wrong offered to the King or State, whoſe the Seal is: So the Bread, and the Wine in the Sacrament, though in ſubſtance it differ not from other Bread and Wine, yet concerning the uſe to which it is now put, and deſigned, it is much more precious than any other Bread or Wine in the World, being now appointed by God to be a Sign, and Seal, and an exhibiting inſtrument of the Body and Blood of Chriſt, and therefore cannot be profaned, or abuſed without contempt of Chriſt Jeſus, and his holy Ordinance.

Expreſſion IV.
Of this,
What a ſhameful thing it is to come unprepared to the Lords Table.

IT were a matter of foul ſhame for a Man to come, and ſit down at a great Man's Table in rags, and in naſty and filthy cloaths; and in ſuch a caſe, how apt would every one be that ſees him, to take him up, and ſay, Art thou not aſhamed to come to ſuch a Man's Table in ſo baſe a faſhion? What an uncivil fellow art thou, in ſuch a garb and pickle to come into ſuch a preſence? And is it not then a matter of fouler ſhame to come rudely, unpreparedly, and in ſo unbeſeeming a manner to the *Lords Table?*

Expreſſion V.
Of this,
That the receiving of the Lords Supper, *without thoſe graces that are to be in a worthy Receiver, will do us no good.*

FOR what is this, but the having of a Seal to a blank? And what is a Man the better for that? What is a Man the better for having the Broad Seal to a piece of Parchment, that hath nothing written in it? He hath nothing but a piece of Parchment, and Wax, he hath neither Land, nor Living, ſealed, and conveyed unto him thereby. And juſt ſo it is in this caſe.

Expreſſion VI.
Of this,
That ignorant Perſons, though they pretend never ſo much their good meanings, and their good minds, cannot be worthy Receivers.

IGnorant Perſons uſe to plead for themſelves, that they have not the knowledge, and underſtanding that others have, and cannot anſwer as others do, yet they hope they have as good meanings, and come with as good minds as the beſt.

But alas, how ſillily is this ſpoken? for 'tis as if one ſhould ſay; though I have a blind Eye, yet I have as good an Eye, as he that can ſee fartheſt. For wherein lieth the goodneſs of the Eye, but in the ſight, and the

the goodneſs of the mind but in the knowledge of God? *Prov.* 19. 2.

Expreſſion VII.

Of this,

That without Faith we can be no worthy Receivers.

FOR he that will receive Chriſt's Body and Blood for his Soul's Comfort, muſt have an Eye to ſee Chriſt, and his Worth; muſt have a foot to come unto him; muſt have an hand to receive, and lay hold upon him; and muſt have a mouth to feed on him.

Now Faith is all theſe to a worthy Receiver. It is the Eye of the Soul, *John* 8. 56. *Eſay* 17. 7. 2 *Chron.* 20. 12. It is the foot, by which we come unto Chriſt, *John* 6. 35. It is the hand by which we receive him, *John* 1. 12. Yea, it is the mouth by which we feed on him, *John* 6. 53.

Now, can a Man ſee without an Eye? Come without a Foot? Receive without an Hand? Feed without a Mouth? No, ſurely he cannot. No more can we ſee Chriſt in the Sacrament, without the Eye of Faith; come unto him, without the foot of Faith; receive him without the hand of Faith; or feed on him without the mouth of Faith.

Expreſſion VIII.
Of this,
That impenitent ſinners are not fit Gueſts for the Lords Table.

FOR it is here as it was at the Paſſover: there (as we read, *Exod.* 12. 45, 48.) no ſtranger, no hired ſervant, no uncircumciſed Perſon might eat thereof.

Now an impenitent ſinner is all theſe: 1. He is a ſtranger to God: *Pſal.* 58. 3. *Eph.* 4. 18.

2. He is a ſervant of ſin, *John* 8. 34. hired for the vain pleaſures, profits, and preferments of this World to do the Devil ſervice, 2 *Pet.* 2. 19. 2 *Tim.* 2. 25, 26.

And 3. He is an uncircumciſed Perſon, *Acts* 7. 51. *Jerem.* 6. 10.

And therefore 'tis no wonder that an impenitent Perſon is ſo unfit a Gueſt for the *Lords Table.*

Expreſſion IX.
Of this,
That impenitent Perſons coming to the Sacrament in their ſins, inſtead of doing themſelves good, do themſelves a great deal of harm.

FOR it is here as it is in an unwholeſome, and diſeaſed ſtomach: now we know that an unwholſome, and diſeaſed ſtomach, what ever food it receives, it ſo alters it,

it, that it rather nouriſheth the Diſeaſe, than the Body, and turns all the wholſome nouriſhment it takes to the increaſing of that, rather than of any health, or ſtrength to the Body.

So an impenitent Soul coming to God's Ordinance in its ſins, doth turn the wholeſome nutriment of the Sacrament to the feeding of its Diſeaſes, and the increaſing of its own ſorrow and miſchief.

Expreſſion X.

Of this,

That no Man can grow, thrive, or be nouriſhed by the uſe of the Sacrament, that is not in Charity when he cometh to Receive.

FOR the whole Church is a Body, and every Chriſtian is a Member of that Body. Now a member (we know) that will grow in the body, and thrive, muſt neceſſarily be united to, and conjoyned with the body. If a member be ſeparated from the body, it cannot be nouriſhed, nor grow: an Hand, or an Arm rent, or cut off from the body, cannot be nouriſhed, nor grow. Nay, though a part of the body be not ſeparated from the reſt, yet if there be but a diſlocation of a part, ſo that it be only out of joynt, it cannot thrive and proſper till it be ſet in joynt again. So it is in the body myſtical, it is a growing body, every member thereof grows, and increaſes, *Coloſ.* 2. 19. as long as it is joyned to the reſt of the members in love,

love, *Eph.* 4. 16. but being diſunited from the reſt, or out of joynt, by reaſon of want of Love, and Charity, it can be neither nouriſhed, nor thrive, nor increaſe with the reſt of the body, though it receive this ſpiritual food of the Sacrament never ſo often.

Expreſſion XI.
Of this,

That they, that would be partakers of the Body and Blood of Chriſt in the Sacrament, muſt come thereunto with Hungring and Thirſting deſires after Chriſt, and the benefits of his Death and Paſſion.

FOR it is here as it is at a Feaſt, or Banquet, let the Feaſt be repleniſhed with never ſo many dainty Diſhes, and Cates; and the Banquet with never ſo many delicates, yet if the parties (that be to eat of it) have formerly filled themſelves with other Meats, they care not much for the daintineſs of the one, nor the delicates of the other, *Poverbs* 27. 7.

But let one, that is almoſt hunger-ſtarved, or is almoſt ready to die for thirſt, come to ſuch a Feaſt, or Banquet, becauſe he feels the pains, and pinches of emptineſs in his ſtomach, you ſhall not need to perſwade him to fall to it; the very ſenſe of his own wants, and the refreſhing which he hopeth to find by that repaſt, will be to him an Argument ſufficient to make him to do it.

So

So 'tis in receiving of the Sacrament; if a Man come with thoughts of his own worthineſs, and fulneſs of grace, and goodneſs in himſelf, he cannot get any good by his Receiving, for he feels no want of Chriſt, nor his Merits; but let a poor hunger-ſtarved Soul, who feels his want of Chriſt, and ſeeth in what a miſerable eſtate he is without him, and knoweth the Riches, Excellencies, and All-ſufficiencies that are in him; let ſuch a one (I ſay) come to the Sacrament, and he ſhall ſurely be repleniſhed, and find the benefit, and comfort thereof: See *Eſay* 55. 1, 2. *John* 7. 37. *Revel.* 22. 17. *Matth.* 5. 6. *Luke* 1. 53.

Expreſſion XII.

Of this,

How that Gods Meaſures of grace, and ſpiritual good in the Sacrament, are ſuitable to the inlargements of Mens hearts, and their hearty deſires for grace therein.

THere are three things (we know) that fit a Veſſel to receive a great meaſure of Liquor. The firſt is, when it is of large capacity. A ſmall Veſſel may be filled, but yet a ſmall Veſſel cannot have ſo much poured into it, as a Veſſel that is of larger capacity. The larger the Bucket is, that is let down into the Well, the more Water it brings up.

The ſecond is, when it is an open Veſſel. For though a Veſſel be of never ſo great capacity,

pacity, yet if the Mouth of the Veſſel be ſhut, and cloſed up, though it be thrown into the Sea, where there is Water enough, yet it fills not.

Thirdly, when the Veſſel is wide open. For though the mouth of a Veſſel be open, yet if it be not wide open, it doth not fill ſo readily. Take a Bottle, or narrow-mouth'd Glaſs, and dowſe it under the Water, yet it may be pulled up again, with little, or no Water in it, though it be of great capacity, becauſe the narrowneſs of the mouth hinders the ready and quick paſſage of the Water into it: Whereas a wide-mouth'd Veſſel, as a Pail, or Bucket, is no ſooner under Water, but it is inſtantly filled, becauſe the mouth of the Veſſel is wide, open and broad. And juſt ſo it is in the Sacrament, if we deſire a liberal largeneſs of God's Mercy, and Chriſt's Merits, we muſt come thereunto with hearts inlarged with Hungring, and Thirſting deſires after Chriſt, and his Righteouſneſs; and the more our hearts are inlarged herewith; and the more open, and ready they are to receive it, the more ſhall the Sacrament empty it ſelf with abundant bleſſing upon our Souls.

Expreſſion XIII.

Of this,

That a worthy Receiver ought to be as careful of his behaviour, and demeanour at the Sacrament, as of his preparation before he cometh to it.

FOR as it is not enough for a Man to dreſs, and trim up himſelf in his handſomer Apparel before he comes to a great Man's Table; but there is a great care alſo to be had of that carriage, and behaviour, that beſeems ſuch a Man's Table, and Perſon. For though a Man come handſome, and cleanly apparel'd to a great Man's Table, yet he may there carry himſelf ſo rudely, unmannerly, and uncivilly, that he may give great offence.

So is it with one that is to Receive the Communion. 'Tis not enough for him to get his heart into an holy, and fitting frame before he comes to Receive, but he muſt have a care alſo to have it in a convenient frame during the time of the whole action. For though a Man have beſtowed much pains with his heart before his coming, yet if there be not a care of due behaviour in the action, all his former pains may be loſt. See *Prov.* 23. 1. ſecond Epiſt. of *John*, v. 8. *Mat.* 22. 11.

Expreſ-

Expreſſion XIV.
Of this,

That it is not enough to come to the Sacrament, and to ſee what is there done, unleſs we can by Faith apply them to our ſelves, and get the efficacy and vertue of Chriſt's Death to become ours.

A Conduit (we know) is full of Water, now a Man that would fill his Veſſel with the Water thereof, muſt bring it to the Conduit, to the Cock, and ſet it there; but yet that is not enough; nay, if that be all, and he do no more, he may go home again with an empty Veſſel: therefore the Man that would fill his Veſſel, when he hath brought it to the Conduit, and ſet it under the Cock, doth alſo turn the Cock, and then the Water runs forth, and fills his Veſſel. So 'tis in the Sacrament. Chriſt is the Conduit of all Grace, and ſpiritual good, and he that would be filled, muſt come to him. His Ordinances, the Word, and Sacrament, they are the Cocks of this Conduit: ſo that a Man that would be filled with grace, muſt not only go to Chriſt in his Ordinances, and bring his Veſſel to theſe Cocks, but when he hath ſo done, he muſt turn them too, and let them run into his Veſſel; and this only can a Man's faith do, by applying of Chriſt, and what he hath done for Man's ſalvation to a Man's ſelf in particular. See *Luke* 1. 47. *John* 20. 28. *Gal.* 2. 20.

Expreſ-

Expreſſion X V.

Of the ſame.

A Child (we know) may ſee, and look upon the Mother's Breaſts; may handle them, kiſs them, and play with them, but all this while the Child is never the fuller. Therefore the Child, when it would be ſatisfied, it lays its mouth to the Breaſt, gets the Nipple into his mouth, and then ſucks, and draws with all the ſtrength, and might it hath, and ſo fetcheth forth the Milk out of the Mother's Breaſt. So muſt it be done in this caſe of the Sacrament. Men may come to the Sacrament, and there gaze upon the Elements, and eat, and drink them, and yet not receive the ſweet of the Ordinances, but if they would have the milk out of this breaſt, they muſt fall to ſucking, and to drawing with all their might and ſtrength. And this do Men do, when in the uſe of it, they ſet their faith on work, which ſucks vertue out of the Sacrament, and from Chriſt in it, mortifying vertue to kill their luſts, healing vertue to cure their Souls, and quickning vertue to enable them to the duties, and actions of ſpiritual life.

A CATALOGUE OF Certain Groſs Ignorances Touching the Sacrament of the *Lords Supper*, yet remaining, and reigning in the hearts and minds of the vulgar ſort of *Communicants* in moſt places and Pariſhes of this Kingdom.

Purpoſely
Set down, that ſuch ignorant Souls may ſee their Errours, and learn to amend them.

The I. Ignorance.
Touching Preparation.

THE Preparation, eſpecially of the Younger ſort, is to put on their beſt dreſs, their finer Apparel, and to be a little braver when they come to the Sacrament, than at other times. But for a Spiritual pre-

preparation of the heart, to fit it for ſo holy a duty, and ſervice, that is a thing that is never once looked after, nor thought upon.

The II. Ignorance.

Touching their demeanour at the time of Receiving.

IT is pitiful to behold the demeanour of the ordinary ſort of People at the Sacrament; they come thither, they know not wherefore; and they do there they know not what; they know not which way to look, or turn themſelves about any holy Meditations. Many times their minds are like a Clock, that is over-wound above his ordinary pitch, and ſo ſtands ſtill; their thoughts are amazed at the height of theſe myſteries, and for the time they are like a block, thinking nothing at all: or elſe their thoughts fall flat on the Earth to baſe and bodily things: Yea, ſome are ſo wonderfully ſimple, as to imagine they come thither for a draught of ſweet Wine, and a morſel of finer Bread. Or at the beſt, they raiſe their thoughts no higher than the Communion Table, thinking that if they have received the outward Elements in a reverent manner, behaved themſelves decently during that action, forborn their worldly buſineſs before, and after, tempered their Tongues from all uncivil ſpeech, and demeaned themſelves mannerly for that day, then that they have done a right acceptable piece of Ser-

vice to God. The which ſtupidity of theirs cannot but be much commiſerated of thoſe, unto whom it is given to know any thing concerning the Myſteries of the Kingdom of God.

The III. Ignorance.

Touching their coming at certain times to Receive, though never ſo unpreparedly.

Chryſoſt. ad epiſt. Hom. 3.

MAny have a conceit, that if they come at ſuch, and ſuch times, what ever their lives be, yet it skilleth not, the very coming at ſuch times is a diſpoſition ſufficient for the Service they come about. But let ſuch Men know, that at what time ſoever they come, if they come not preparedly, be the time never ſo ſolemn, yet ſhall they, inſtead of a bleſſing, meet with God's curſe and heavy indignation: See *Job* 20. 23. *Pſal.* 78. 29, 30, 31. *Pſal.* 69. 22. but eſpecially, 1 *Cor.* 11. 27, 29, 30.

The IV. Ignorance.

Touching their good meanings, as if that were a ſufficient Preparation.

IGnorant Perſons uſe to plead for themſelves, that 'tis true they have not the knowledge, and underſtanding that others have, and cannot anſwer as others do, yet they hope they have as good meanings, and come with as good minds as the beſt.

But poor Souls, how miſerably do they delude

delude themſelves? For ignorant minds cannot be good minds, neither can ſuch minds have good meanings: for without knowledge the mind is not good, *Pro.* 19. 2. And the mind being not good, how can the receiving of ſuch a one, but be an abomination to God? See *Pro.* 21. 27. And therefore let ſuch poor ignorant Souls look to themſelves, and for all their good minds, and meanings, labour to get ſome competent meaſure of the knowledge of God, and Chriſt, before they offer to meddle with this holy Ordinance of God. And eſpecially let ſuch look to themſelves, that have the means and may be taught, and inſtructed, but yet in a wilfulneſs, and Rebellion of Spirit, will not be taught, nor inſtructed that they may be fitted before they come to the Sacrament, but will continue in their ignorance, and wilfully come to the Sacrament therein. For what can ſuch expect, but that God ſhould ſay to them, as he doth to others of the like kind, *Pſal.* 50. 16, 17. What haſt thou to do, that thou ſhouldſt take my Covenant in thy mouth, ſeeing thou hateſt inſtruction?

The V. Ignorance.
Touching their Repentance.

THey think that if they can ſay, I cry God mercy for my ſins; and if they can make a ſhew of ſorrow for them, and be ſad, and demure for the day wherein

they Receive, and for that day leave their uncharitableneſs, their adultery, their drunkenneſs, their ſwearing, and their other ſins, to which they are given, though the next day, or aſſoon as the next occaſion is offered, they fall to them afreſh: they think that they have repented ſufficiently for them, and have done as much as God requireth at their hands.

They do with their ſins when they come to Receive, as *Abraham* did with his Servants, when he went to ſacrifice *Iſaac*, *Gen.* 22. 5. for as he then ſaid to his young Men, abide you here with the Aſs, and I, and the Lad, will go yonder, and worſhip, and come to you again: So ſay theſe in effect to their ſins, and luſts: ſtand you awhile aſide, for I muſt go to the Sacrament, and receive the Communion, do but ſtand by a while, and when the Sacrament is over, or at the furtheſt, when the Sacrament day is over, I will come to you again. Or they do as the Serpent is ſaid to do; who when he goes to Drink, firſt vomits up all his poyſon, but aſſoon as he comes back again, he licks, and ſucks it up all again, and is as venomous as ever he was before.

Plut. Reip. Gerend. Præcept.

And in particular with their uncharitableneſs they deal juſt as *Themiſtocles*, and *Ariſtides* are reported to have done with theirs, for when they went Ambaſſadors, or to lead an Army together, they uſed to lay down their mutual hatred in the borders of their Country, and left their enmity behind

hind them there, till they came home again, but then they reſumed it, and were as deadly Enemies, as ever they were before.

So theſe Men, when they go to the Communion, they can be content to leave their hatred and malice at home, or perchance at the Church-door, but when they come out, or not long after, with the Serpent they reſume their poyſon again, and with *Themiſtocles* and *Ariſtides*, their Hatred, Malice, and deſire of revenge.

But this is but meer mockery, and ſuch muſt know, that God will not be thus mocked: *Gal.* 6. 7. For there can be no true Repentance, where there is not at leaſt an hearty deſire, a full purpoſe, and a ſincere, and earneſt endeavour to leave thoſe ſins, which, at our coming to the Communion, we made ſhew to repent us of. And where ſuch Repentance is wanting, ſuch Receivers (like the Phariſees Proſelyte, *Mat.* 23. 15.) do make themſelves two-fold more the Children of Hell, than they were before, as having added both to the guilt of their impenitency the freſh guilt of the profanation of God's Ordinance; and having doubled their hardneſs, and increaſed their ſtrength to follow ſin with the more greedineſs.

The VI. Ignorance.
Touching their coming to the Communion without Charity.

MAny that have no great care, nor make any great Conſcience of coming to the Sacrament without Knowledge, Faith or Repentance; yet will ſeem to make ſome ſcruple of coming without Charity. Yea many, though they will not abſtain, for that they be common Swearers, habitual Drunkards, unclean Perſons, and the like notorious ſinners in many other reſpects: yet if there be a breach, and a falling out between them, and others, they will by no means meddle with the Sacrament, but will abſtain from coming to it purpoſely for that very reaſon.

But if theſe Men out of Conſcience ſcruple their coming to the Sacrament without Charity, why then ſcruple they not their living without it too; and their want of thoſe other as neceſſary graces, Knowledge, Faith, and Repentance? For a good Conſcience in one thing, is a good Conſcience in all.

The VII. Ignorance.
Touching their not Receiving oftner.

WHen they are told of their negligence in not coming oftner to the Communion: they will anſwer, that they hope

hope they do well therein; for they bear as good a Soul to God, as the beſt of them all; they thank GOD they love their Church, and ſay their Prayers duly: but indeed they were not wont to receive their Maker ſo often, they come at *Eaſter*, as their honeſt Neighbours do, and they thank God they never miſſed, and they doubt not but that in ſo doing they have ſped as well as the beſt, and therefore that they ſhould be loth now to change their Cuſtom.

A Morning and Evening PRAYER FOR Young PERSONS.

Morning Prayer.

MOST Great and Gracious Lord God, the Father of Mercies, and the GOD of all comfort: Thou art worthy to receive all thanks and praiſe for all thy Mercies and Favours towards me.------ Bleſſed be thy Name for preſerving me the Night paſt from all danger and evil, for refreſhing me with comfortable ſleep, and raiſing me up to ſee the light of another Day.------ In thee I live and have my being: Thy mercies are new every morning, and thy compaſſions fail not: Grant

Grant therefore, O Lord, that as I live by thy mercy and goodneſs, I may alſo live to thy ſervice and glory; that I may love thee with all my heart, and with all my ſtrength, and that I may be careful (as thy obedient Child) to pleaſe thee, O merciful Father, in all things.----- O give me underſtanding, that I may learn thy Commandments. Teach me to know thy will, and enable me to do it; that I may not ſin againſt thee at any time.------ Keep me this day from all evil, and preſerve me from all danger. O Lord, preſerve my going out and my coming in, from this time forth and for ever more. And give me grace, I beſeech thee, to ſerve thee in holineſs and righteouſneſs all the days of my life, and to do that which is well pleaſing in thy ſight, through Jeſus Chriſt, to whom be glory for ever and ever. *Amen.*

Our Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy will be done on Earth as it is in Heaven: Give us this day our daily bread, and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us, and lead us not into temptation, but deliver us from evil: for thine is the Kingdom, and the Power and the Glory, for ever and ever. Amen.

Evening Prayer.

O Almighty *God* & moſt merciful Father, I thy poor Creature deſire to praiſe thy holy Name, and to give thee all humble and hearty thanks for thy Fatherly care over me this day, and for all the bleſſings and comforts which I have received of thee day after day.------ O Lord, in mercy forgive my unthankfulneſs, and all my other ſins. Forgive, I beſeech thee, every evil thought, word and deed, whereby I have ſinned againſt thee this day, or at any other time. And grant, O Lord, that for the time to come I may ſerve thee better, and obey thee in all things.-----

Heavenly Father, watch over me this Night, keep me from all evil and danger: refreſh me with comfortable reſt and ſleep, and raiſe me up in health and ſafety to behold the light of another day.----- And grant that the longer I live, the better I may live; and as I grow in age, that I may alſo grow in grace, and in the knowledge of thee, and of thy Son Jeſus Chriſt.------

Bleſs, O Lord, all that I am bound to pray for, all my Friends and Kindred: Bleſs all in this Houſe; and give us all grace to live

live in thy fear, that we may die in thy favour, and be received into thy Heavenly and everlaſting Kingdom, through Jeſus Chriſt our Lord and Saviour, to whom be glory both now and for ever. *Amen.*

Our Father which art in Heaven, hallowed be thy Name; thy Kingdom come; thy will be done on Earth as it is in Heaven; Give us this day our daily bread; and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into temptation; but deliver us from evil: for thine is the Kingdom, and the Power and the Glory, for ever and ever. Amen.

Particular Prayers to be added according to particular Relations and Conditions.

I.

Of Children for their Parents.

ALmighty God, the Father of our Lord *Jeſus Chriſt*, who haſt commanded me to honour my Father and Mother, grant me alway to be herein obedient to thy command, and in thee and for thee to be in all reſpects obedient and dutiful to my Parents. And bleſs them, O Lord, I beſeech thee, with the bleſſings both of the right hand and of the left: preſerve them in the unity

of

of the true Faith, and in all holy converſation agreeable thereunto; that they may find thee propitious and merciful unto them, loving as a Father, tender as a Mother, in the bowels of thine own dear Son *Jeſus Chriſt* our Lord. *Amen.*

II.

Of Scholars for their Schoolmaſter or Tutor.

ALmighty God, the Fountain of all Wiſdom, grant unto thy Servant whom thou haſt ordained my Guide and Teacher a ſound judgement and right underſtanding in all things; make him faithful and diligent in the diſcharge of his Function, and ſo order all his Inſtructions and Directions, that I may be thereby enlightned with the knowledge of the truth, directed in the ways of thy Laws and in the works of thy Commandments here, unto the hopes of eternal glory hereafter, through *Jeſus Chriſt* our Lord. *Amen.*

III.

Of Servants, for obedience and ſucceſs in their Maſters buſineſs.

O Lord our Governour, who by thy excellent wiſdom haſt diſpoſed all things and all Perſons into ſeveral orders and

and degrees, ſome to command, and ſome to obey; grant me thy ſervant grace to be humble, faithful and obedient to ſuch as have the rule and command over me, ſerving them not with eye-ſervice, as pleaſing man, but in ſingleneſs and ſincerity of heart, as becometh the ſervant of *Chriſt*. And proſper thou, O Lord, all the works of my hands, yea proſper thou my handy-work: and grant that neither through any ignorance, negligence or unfaithfulneſs of mine, my Maſter may in any thing ſuffer loſs or be damnified; but that all my undertakings may ſucceed to thy glory, my Maſter's benefit, and the peace and comfort of my own ſoul, through *Jeſus Chriſt* our Lord. *Amen.*

A Grace before Meat.

WE *acknowledge thy goodneſs, O Lord, in making this* [plentiful] *proviſion for us. Pardon our ingratitude for thy former mercies. And bleſs us with ſuch a diſcreet and thankful uſe of theſe thy good Creatures, that they may not hinder us in our duty, but better diſpoſe us to do thee all faithful ſervice in our ſeveral places; through our Lord and Saviour Jeſus Chriſt.* Amen.

Or

Or this.

WE renew our thankful acknowledgments unto thee, O Lord, for making again this merciful provision for us, who are unworthy of the leaſt of thy favours. Add thy gracious pardon likewiſe; and bleſs the ſober uſe of theſe thy Creatures, to the ſtrengthening of our frail bodies. And endue our Souls with the grace of thy holy Spirit, that we may return back unto thee the ſtrength we receive from them in well doing, and it may be as delightful as our meat and drink, to do the will of thee our heavenly Father, through Jeſus Chriſt, &c. Amen.

After Meat.

WE return unto thee, O Lord, our hearty thanks for theſe and all other the like mercies beſtowed upon us, ever ſince we had a being; eſpecially for the promiſes thou haſt given us of eternal life, by thy Son Chriſt. Enable us,

we

we beſeech thee, to continue ſo patiently in all good works, that at laſt we may attain it. And bleſs thine Univerſal Church, theſe Realms, the King, the Queen, and all the Royal Family; and grant us thy grace, mercy *and* peace, *through Chriſt Jeſus.* Amen.

Or this.

BLeſſed be thy Name, O Lord, for our continued health, and food, and raiment, and friends, and all other good things, whereby thou maintaineſt the comfort of this preſent life. Above all we thank thee, for thy love in Chriſt Jeſus, and the hope thou haſt given us by Him, of better things in another World: unto which we beſeech Thee to bring us by hearty obedience to thee all our days. Save thine Univerſal Church, &c.

THE END.

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